

Ocean of Nectar



By Srila B.R. Sridhar Maharaj

Preface

With the fast growth of the computer and the common use of telecommunication systems via satellite, the 'global village' has become a practical reality. For instance, nowadays major brokers simultaneously keep track of the main stock exchanges around the world, with their computers instantly checking price fluctuations, tirelessly analyzing trends Within split seconds they may sell in London, buy in Tokyo and hold their ground in Sydney, Hong Kong and New York. And it simply doesn't stop in the jet-setting world of high finance.

Our society has reached a very advanced stage of technological development, providing high living standards considered by most to

be unprecedented. All sorts of technological wonders are now an integral part of our lives, making things easier, more pleasurable.

The electronic ,global village' sits right in our living room, bringing us local and world news as they happen. The television has become a permanent guest in our homes, filling the gaps, helping fight boredom, and of course, canvassing so many attractive objects and appealing situations that could make us happy. Because we want to be happy, don't we? So, we yearn, we work, we dream, we endeavour, we hope, we buy ..., but, somehow or another, happiness seems to be always just beyond the reach of our fingertips.

Why is happiness eluding us? Because we are never satisfied. No matter how much we get, we always hanker for more. Everyone, in all fields and walks of life. Such is our nature. How then could finite material objects and flickering bodily or intellectual pleasures satiate our infinite hankerings?

For as long as we go on searching for happiness within the material plane, our efforts and endeavours are destined to be irrevocably frustrated. Due to their natural limitations, material objects and goals simply cannot satisfy our limitless hankerings. Only by seeking out the beauty and love of the unlimited spiritual realm can we hope to be successful in our common quest for lasting happiness.

In this book, Swami B.R. Sridhar begins by elucidating the qualitative differences in the happiness to be obtained at various levels of existence within the material plane. Then, in a concise masterpiece of comparative ontology, the author takes us through higher and higher levels of spiritual consciousness, up to the realm of mercy and beauty, where we can find fulfilment to our innermost hankerings.

Showing the chanting of the holy names to be the most effective process of God realization in this age, Swami B.R. Sridhar offers the true seeker a golden opportunity to make swift, tangible progress towards a worthwhile goal, towards the unbounded *Ocean of Nectar*, where sweet, everlasting happiness is to be found.

The Editors

We offer our loving respects unto Sri Srila Bhakti Raksak Sridhar Dev-Goswami, whose countenance is very beautiful and kind, and who is able to present the highest ontological truths in the most pleasing poetic style.

His transcendental figure is decorated with fine garments radiant like the newly risen sun. He is the spiritual storehouse of concentrated ecstasy, a true saint chosen by the honest devotees.

His renunciation and knowledge are comparable to a vast ocean. He is the fathomless reservoir and protector of the illustrious conclusions of pure devotion.

Resplendent in pastimes of loving dedication, radiant with the highest mélows of conjugal love, he is the foremost amongst those endowed with divine intelligence, and the greatest general leading the renounced order. Freely granting our true fulfilment of life, he is our only shelter.

Introduction

From a lecture delivered by Srila Bhaktivinod Thakur in 1896 at Dinajpur, West Bengal.

We love to read a book we have never read before. We are anxious to gather whatever information is contained in it and with such acquirement our curiosity stops. This mode of study prevails amongst a large number of readers, who are great men in their own estimation, as well as in the estimation of those who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a view to create, and not with the object of fruitless retention. Students, like satellites, should reflect whatever light they receive from authors, and not imprison the facts and thoughts just as the magistrates imprison the convicts in the jail!

Thought is progressive. The author's thought must have progress in the reader, in the shape of correction or development. He is the best critic who can show the further development of an old thought, but a

mere denouncer is the enemy of progress and consequently of nature. „Begin anew,“ says the critic, „because the old masonry does not answer at present. Let the old author be buried because his time is gone.“ These are shallow expressions. Progress is certainly the law of nature and there must be corrections and developments with the passage of time, as progress means going further or rising higher.

If we follow our foolish critic, we are to go back to our former terminus and make a new race, and when we have run half the race another critic of his stamp will cry out: „Begin anew, because the wrong road has been taken!“ In this way our stupid critics will never allow us to go over the whole road and see what is in the other terminus. Thus the shallow critic and the fruitless reader are the two great enemies of progress. We must shun them.

The true critic, on the other hand, advises us to preserve what we have already obtained, and adjust our race from that point where we have arrived in the heat of our progress. He will never advise us to go back to the point whence we started, as he fully knows that in that case there will be a fruitless loss of our valuable time and labour. He will direct the adjustment of the angle of the race at the point where we are. This is also the characteristic of the useful student. He will read an old author and will find out his exact position in the progress of thought. He will never propose to burn a book on the ground that it contains thoughts that are useless. No thought is useless. Thoughts are means by which we attain our objects. The reader who denounces a bad thought does not know that even a bad road is capable of improvement and conversion into a good one. One thought is a road leading to another. Thus the reader will find that the thought which is the object today will be the means of a further object tomorrow. Thoughts will necessarily continue to be an endless series of means and objects in the progress of humanity.

The great reformers will always assert that they have come not to destroy the old law, but to fulfil it. Valmiki, Vyasa, Plato, Jesus, Mohamed, Confucius and Chaitanya Mahaprabhu assert this fact, either expressly or by their conduct.

Subjects of philosophy and theology are like the peaks of towering and inaccessible mountains inviting attention and investigation. Thinkers and men of deep speculation take their

observations through the instruments of reason and consciousness, but they take different points when they carry on their work. These points are positions chalked out by the circumstances of their social and philosophical life, different as they are in the different parts of the world.

Plato looked at the peak of the spiritual questions from the West and Vyasa made the observation from the East. Confucius did it from further East and Schlegel, Spinoza, Kant and Goethe from further West. Their observations were made at different times by different means, but the conclusion is all the same, in as much as the object of observation was one and the same. They all hunted after the Great Spirit, the unconditioned Soul of the Universe. They could not but get an insight into it. Their words and expressions were different, but their import is the same. They tried to find the absolute religion and their labours were crowned with success, for God gives all that He has to His children, if they want to have it. It requires a candid, generous, pious and holy heart to feel the beauties of their conclusions.

The true critic is a generous judge, devoid of prejudices and party spirit, that great enemy of truth, will always baffle the attempt of the enquirer and will make him believe that Absolute Truth is nowhere except in his old religious book. What better example could be adduced than the fact that the philosopher of Benares will find no truth in the universal brotherhood of men and the common fatherhood of God? The philosopher, thinking in his own way of thought, can never see the beauty of the Christian faith. The way in which Christ thought of his own Father was love absolute, and so long as the philosopher will not adopt that way of thinking, he will ever remain deprived of the absolute faith preached by the Western Saviour. In a similar manner, the Christian needs adopt the way of thought which the Vedantist pursued before he can love the conclusions of the philosopher. The critic should, therefore, have a comprehensive, good, generous, candid, impartial and sympathetic soul.

The Bhagavata, the revealed scripture of the Vaisnavas, does not allow its followers to ask anything from God except eternal love towards Him. The kingdom of the world, the beauties of the local heavens, and sovereignty over the material world are never the subject of Vaisnava prayer. The Vaisnava meekly and humbly prays, „Father, Master, God, Friend and Husband of my soul, hallowed be Thy name!

I do not approach You for anything which You have already given me. I have sinned against You and I now repent and solicit Your pardon. Let Thy holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to Your Holy service in absolute love towards Thee.

„I have called You my God, and let my soul be wrapped up in admiration at Your greatness. I have addressed You as my Master, and let my soul be strongly devoted to Your service. I have called You my friend, and let my soul be in reverential love towards You, and not in dread or Fear. I have called You my husband, and let my spiritual nature be in eternal union with You, forever loving and never dreading or feeling disgust. Father! Let me have strength enough to go up to You as the Consort of my soul, so that we may be one in eternal Love! Peace to the world!“

The spirit of this text goes far to honour all great reformers and teachers who lived and will live in other countries. The Vaisnava is ready to honour all great men without distinction of caste, because they are filled with the energy of God. See how universal is the Vaisnava religion! It is not intended for a certain class of Hindus alone, but it is a fight to man at large, in whatever country he is born and in whatever society he is bred.

In short, Vaisnavism is the Absolute Love binding together all men in the Infinite, Unconditioned and Absolute God. May peace reign forever in the whole universe, in the continual development of purity, by the exertion of the future heroes who will be blessed, according to the promise of the Bhagavata, with powers from the Almighty Father, the Creator, Preserver and Annihilator of all things in Heaven and Earth.

Chapter One

Higher Satisfaction

By using the atom bomb America conquered Japan and intimidated the world. Superficially they enjoyed the pleasure of defeating the world, but that is only apparent. Internally the

apprehension is there: „Reaction may come.“ Such a disastrous action is self-condemned; a heinous crime. But it is just the collective result of our karma. None to blame.

To parody the old saying, “A bad workman quarrels with his stools.” As we eat, following our system, stools come. It is not the stools crime; they are necessary product of the food. Karma is like stools: as we do, we earn the environment and the reaction; as we act, reactions similarly come, sometimes individually and sometimes collectively. They are like stools – all the results, the environment. We have earned such an environment.

So none to blamed, but everywhere the grace of the Lord to be traced. The Lord is always there, even in the worst period of our lives. He is waiting, waiting to help us. We must only look up for His grace. With sincerity, with all sincerity. He is everywhere, waiting; “My boy, look at Me. Don’t make much of the external environment. I am here, very near to you. You have cast your focus aside, you have cast your consciousness outside. Make it internal and you will find I am here. Make it above. You are looking down to secure servants and comforts, but if you look up, for existence higher than you, you will find Me in that plane. Look up! Don’t look down, searching for servants.”

You want to become a master and thus are searching for servants, hunting after things for your service. Take the opposite course, become a servant and search for your master, your Lord. Then you will be uplifted, taken up to a higher domain. If you want to live in a higher domain you will have to serve. If you want to be a master, then you will have to come down in the lower zone, where you can be a master.

This is neither exaggeration nor imagination, it is something scientific. You can enjoy only those that are of lower position. So, by attempting to enjoy, mean association becomes inevitable. Only by preparing for higher service will you be able to come in contact with your soul’s higher position.

Sacrifice – by sacrifice you go up; by enjoying spirit you will have to go down. We are to understand what is exploitation, enjoyment, and what is higher service. Devine service is pure, and in that service there is also a pure type of joy, ecstasy. By giving we become gainers and by extorting we become losers. This scientific truth should be understood.

Robbing things someone can find superficial satisfaction, but underground there is some suspicion that the result won't be very good, "the reaction will come to attack me." To exploit by stealing provides some sort of enjoyment, but the big donors, patrons, give some charity and thereby also enjoy happiness. There is a difference in quality between these two sorts of happiness. We are to distinguish between them.

In different planes there are different conceptions of happiness, and a comparison is to be drawn between the qualitative differences in the pleasure derived. We are to conceive different planes of life. The life of higher service is divine life. The Absolute God is there. Everything is for Him. All these things are for His pleasure.

But, in which way can we attain divine life? What is mundane? What is divine? We are to differentiate between them. We have to examine them in order to accept the divine life.

What is God? God is not an order supplier. If I am sick, "Oh God, cure my sickness!" If I am poor, "Oh God, give me money!" This kind of mercenary connection is not very happy, but still it has some meaning, because they think that there is some supernatural power, and that He can do wonders.

However, it is better if we want God and do not expect anything mundane from him. To want God, who is the source of all this opulence. To want him, and not anything else which you consider valuable. To depend on Him: "Oh Lord, give me what is good. I am an imperfect being. I do not know what is good and bad. Please, provide whatever You consider to be good for me." This is an improvement.

But then we accept the creed of unalloyed service to the highest, that is the best: "I want You, my Lord, nothing else." And what will be my connection with Him? Service. "I want only Your service.

At the beginning we might think we are being losers, but ultimately we will gain. Apparently we are giving ourselves, we are sacrificing our selfish interests, but in the subtle sense we gain thereby. This ontological truth should be appreciated. It is neither a dogma, nor blind faith. It is based on higher unprejudiced reasons.

Our life is unfulfilled and we want fulfilment, there is no doubt. But, what type of fulfilment should we hanker for and search after? We know we are in want, and at the same time we feel that we yearn to

remove our want and obtain satisfaction. No doubt this is so for everyone. But how to make progress from unfulfilled life towards fulfilment? That will take searching for God, searching after God.

The present civilization is searching after subtle power. They want to be masters of the subtle potencies or powers to control the environment, to lord it over everything. These followers are very eager to reign in hell. Satan said: "It is better to reign in hell than to serve in heaven." These followers of Satan want to reign in hell, but we assert just the opposite: "It is better to serve in heaven than to reign in hell." That is our aspiration; to service in heaven, higher heaven. If we are to have a higher connection, we must approach Him as a small person. That cannot but be.

There, in the world of service, there is also gradual development from gross to subtle, from lower to higher degree of independence and ecstasy. Love is such. Love gives independence to the servitors, when it is mixed with *anuraga*, free spiritual love.

In the lower stages, service is always controlled by the regulation of the scriptures, "Do this, don't do that." But as we progress towards our position in the higher plane, it becomes free. Your heart will ask you, "Do this." No scripture will come to regulate you, but your heart will tell you what to do, what service you are to do.

When there is full faith that you are a bonafide servant, then the type of service will be left to your consideration. "Do whatever you feel to be best." There will be no restriction upon you. It is the land of spontaneous service; you will do according to your inner sagacity, and that will be accepted. The hearty thing, the sincere flow of service. No thrust from outside, no regulation. "You must do this, you must not do that." That sort of law will be withdrawn from you, when you reach the plane of spontaneous service.

After passing for sometime through the progress of regulated devotional service you will feel: "This higher plane is my own land. This is my home." In that plane you will find the freedom, sweetness and comfort of your own home. All doubts will be cleared, eliminated. The previous tendencies will also disappear. Any lower propensity will vanish, and in the sealed portion of your heart, that can connect with the higher divinity, the seal will be broken. The inner wealth is there, within, but it is sealed. The seal will be broken and you will

have full satisfaction in an all-loving engagement, in your eternal function, your sweet eternal function.

So, from uncertainty to surety; from dissatisfaction to satisfaction; from want to fulfilment. From the temporary conception we will come into the eternal flow. By eliminating the provincial and local flow we will come into the eternal flow of life. As we make advancement, our conception of Godhead will change. It will gradually come to the Krsna conception, because in the plane of love God comes as Krsna, descends as Krsna.

The renowned German scholar May Muller commented that a single drop of the Ocean of Nectar contained within the sacred Upanisads of India could easily satiate the innermost hankerings of the whole universe.

The Kalisantarana Upanisad recommends the Hare Krsna *maha-mantra* as the most effective process of God realization, specially meant for the present age. This mantra can be chanted silently, mentally or aloud.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

Chapter Two

Primordial Sound

Sri Rupa has written, „Oh holy name! The trips of the toes of Your lotus feet are eternally worshipped by the glowing effulgence radiating from the gemmed chapters of the Upanisads, the crest jewels of the Vedas. You are eternally adored and chanted by great liberated souls like Narada and Sukadeva Goswami. Oh holy name! Clearing myself of all offences, I take complete shelter of You.”

Sri Rupa says that so many liberated souls worship the holy name of Krsna, offering their respects from all sides. He explains that the greatness of the holy name may not be found in the ordinary

scriptures, but if you study all of them as whole, you will find the very spirit of the holy name. Ordinary people may not find this in their study, but there are those who can collect the real substance, the real purpose from those vast writings, and detect the greatness of the holy name as the whole purpose of all the main Vedic scriptures.

The Vedas are giving hints about the holy name of Krsna. The Vedas naturally tell us that we can approach the supreme reality only through sound. Otherwise they would be suicidal. If they do not say that by sound only we will attain the truth, then what is the necessity of the Vedas, which are only embodied sounds? So, if we can trace their real characteristic, we shall find that the real characteristic, we shall find that the principal Vedas say that by the cultivation of sound we can attain the Lord. Absolute sound alone can deliver reality.

So Rupa Goswami says that a superficial study of the Vedas will only frustrate us. But if we search with a positive mind, by the grace of the saints, the spiritual masters and the great souls, we will find that the principal sound forms of the revealed truth are leading us towards the conception that the whole object of all the Vedic sounds is that central sound: the holy name of Krsna.

There are so many sections of the Vedas that have come to distribute the tidings of the absolute realm, but there must be a centre. So, the principal sounds are all emitting light, like a torch, to show us that they have a central sound which represents the supreme whole, and that sound is ‘Krsna’. So many liberated souls are all around, offering their respects to the name of Krsna, that central sound from which all Vedic *mantras* have come to give us some idea of the sound aspect of the absolute centre. This is Sri Rupa’s argument.

The branches of the Vedas are all sounds, and so many sounds must come from a central position. They cannot but direct one who has a proper eye towards that fountainhead of sound, saying, “Go! Run towards that direction! In our source you will find everything. We are all partially representing so many things, but we have a centre, we have a fountainhead, Go in that direction and you will find the sound that can sufficiently satisfy you, and you may also be introduced to other aspects of that sound.”

The holy name of Krsna is most important; it is no less than Krsna Himself. It full represents the whole. Sri Rupa says, “O holy name, I take refuge under Your lotus feet. You are the grand, central sound

who has given cohesion to all the sounds in the revealed scriptures.” And Sri Sanatana, who is the spiritual master of Sri Rupa, says: “Let ecstasy in the service of the divine name be victorious. If somehow we can come in contact with that sound then all our other activities will be paralyzed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the divine name of Krsna.”

The holy name will take us to the perception of Krsna’s own abode, where we will have to completely retire from any work, even if it may be done for Krsna. We will have to give up internal meditation and calculation, and even worship in awe and reverence. The holy name will stop all these tendencies and we will find so much sweetness in chanting the name that we won’t be able to give attention to anything else.

When we really come in contact with the sound aspect of the absolute, then all our enthusiastic endeavours and functions will be paralyzed. We will be unable to attempt them: we will take to the name only. Then, when the name allows us to perform other service again, we will be able to do them. The name has such power, such high degree of potency, that it will stop all other branches of service and charm you.

When the holy name of Krsna descends and captures the tongue and the lips, it controls them so strongly that it engages them in chanting the holy name as if the lips and tongue have gone mad. In this way, the power of the name descends in them and one feels that only one tongue and one mouth are not enough; thousands of mouths are necessary to taste the name.

Then the holy name of Krsna enters the ear with such a great force and current that the ears are captured, and one thinks that only two ears are insufficient; he wants millions of ears to attend to the sweet current entering the ears. Two ears are nothing to him; he wants millions of ears. The nectar of the holy name is coming like a flood through his ears, pushing its way within the heart.

It is so sweet that it goes to capture the heart, the centre of all senses— everything is paralyzed. Wherever the sweet aggressor touches, the whole thing is captured with such intensity that everything else is ignored.

Sri Rupa writes, “These two syllables (krs-na) contain so much sweetness, and such a high quality of sweetness, that I don’t know, I can’t say, I fail to express how much nectar there is in the holy name of Krsna.”



Srila Rupa Goswami

“...such a high quality of sweetness that I fail to express how much nectar there is in the holy name of Krsna.”

Chapter Three

Divine Service

The name of Sri Krsna is so powerful it does not care for the capacity of the soil. It may be sown anywhere, and it will sprout. Such a

powerful seed! Very easily it can drive away, brush away, sinful tendency.

If anyone comes in connection with the name, he will get the benefit. The nature of Krsna's name is such; autocratic and boundless mercy. The transaction may go on in any place, any time. The transaction may go on in any place, any time. Where all have failed, Krsna's name has His glorious wave. No adverse circumstance can produce any obstacle to this.

The only condition is that to have the real thing we must have a proper connection. It must be the name of Krsna and not an imitation. So, it is said that the physical sound may appear, an imitation, but it is not effective, because that is not Krsna.

Our attainment of the goal is not assured simply by increasing the number of times we repeat the name; only by increasing the quality will we reach success. There are so many sayings in the scriptures to encourage our realization of the holy name in different ways, but Sri Rupa has given us a central thought, He quotes the Padma Purana: "Our senses, physical or mental, are ineligible to come in touch with the transcendental." The name is nonmaterial, without mundane limitation. It belongs to another plane.

So, nothing about Krsna – His name, form, qualities or pastimes – can be touched by our physical or mental senses, but when we have a serving attitude He comes down to us of His own accord. Only then can our tongue really pronounce the name of Krsna, otherwise only the physical sound of the letter of the name can be produced.

Our tongue, our hands, physical sound, all these mundane things cannot come in touch with Krsna. Some intervening medium is necessary to connect this body with the supramundane, and that connection is our earnest desire to serve Krsna, to satisfy Him.

A bulb won't light if there is no electricity. Only when the electrical current is there will the bulb be illuminated. So, the name may appear on the tongue and in the ear, in the mind or in writing, but we must have the connection from the transcendental realm to this mundane world, and that connection is devotional service, a functional serving attitude. That alone can connect the physical realm with the unlimited spiritual world.

Krsna will appear of His own accord. He will descend upon your tongue and then your tongue will be able to chant the name of Krsna.

A gun that has no bullet, but only a blank, may make some sound, but no bullet is actually fired. Similarly, chanting the name of Krsna without an attitude of service produces sound, but that is only tongue deep. It is like firing a gun with blanks instead of bullets.

Our chanting of the holy name of Krsna must be surcharged with a serving temperament, the tendency to satisfy Krsna. Otherwise the sound we produce is bogus. It is only an imitation, or a permutation. The holy name cannot be experienced by our senses. It is supramental and transcendental. An ordinary sound of this mundane world cannot be the name of Krsna. Our ear cannot even hear the name if that mediator, the serving attitude, is not there. The earnestness to satisfy Krsna's will must mediate between Krsna and the ear, through the mind. Then only will Krsna's name enter our ear and reveal to us His form, qualities and pastimes.

The holy name is not physical, it is transcendental, supramundane. Only through our service attitude will it come down to this mundane world. Only through service can we directly come in contact with Krsna. The real point is to practice to attain the spirit of service. The devotee is doing service and we must imbibe from him the methods of attaining this serving attitude.

Chapter Four

Sri Siksastakam

*Diving deep into the reality
of His own beauty and sweetness,
Krsna took the mood of Radharani,
and garbing Himself in Her brilliant lustre,
appeared as Sri Chaitanya Mahaprabhu.*

*For the last twelve years
of His manifested pastimes
he was deeply absorbed
in union and separation
and shared His heart's inner feelings
with His most confidential devotees.*

*In the agony of separation from Sri Krsna
torrents of ecstasy flowed from his heart
and His teachings,
known as Sri Siksastakam,
appeared from His lips
like eight unbounded rivers
of Golden Nectar.*

The Holy Names of Krsna

*ceto-darpana-marjanam
bhava-mahadavagni-nirvapanam
sreyah-kairava-candrika-vitaranam
vidya-vadhu-jivanam
anandambudhi-vardhanam
prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate
sri-krsna-sankirtanam*

cetah - of the heart; *darpana* – the mirror; *marjanam* -cleansing; *bhava* - of birth and death; *maha-davagni* - forestal conflagration; *nirvapanam* - extinguishes; *sreyah* - real fortune (gradual opening of the soul's inner treasure); *kairava* - the evening lotus; *candika* - the moon's cooling rays; *vitaranam* - blossom; *vidya-vadhu-jivanam* - a life of unconditional surrender in conjugal love; *ananda* - of extatic joy; *ambuddhi* - the ocean; *vardhanam* - ever-increasing; *pratipadam* - again and again; *purna-amrta* - of full nectar; *asvadanam* - tasting; *sarva-atma* - all phases of the self; *snapanam* - satisfied, purified and conquered; *paranam* - the topmost; *vijayate* - auspicious; *sri-krsna* - of Sri Krsna; *sankirtanam* - congregational chanting of the holy name.

*The holy name of Krsna
cleanses the mirror of the heart
and forever extinguishes*

*the fire of misery,
that great conflagration
in the forest of birth and death.*

*As the evening lotus blooms
in the moon's cooling rays,
the heart begins to blossom
in the nectar of the name.*

*And at last the soul awakens
to its real inner treasure –
a life of unconditional surrender
for Krsna's sweetest pleasure.*

*Again and again tasting nectar,
the soul dives and surfaces
in the ever-increasing ocean
of ecstatic joy.*

*All phases of the self
we may conceive
are fully satisfied, purified,
and at last conquered
by the all-auspicious influence
of the holy name of Krsna.*

Unlimited Names of God

*namnam akari bahudha nije-sarva-saktis
tatrapita nyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah*

namnam – the holy names; *akari* – revealed; *bahudha* – different types of; *nije-sarva-saktih* – all kinds of potencies; *tatrapita* – allotted therein; *nyamita* – restriction; *smarane* – chanting (the holy names); *na* – not; *kalah* – time, (place and circumstances); *etadrsi* – so

much; *tava* – Your; *krpa* – causeless mercy; *bhagavan* – Oh Lord; *mama* – my; *api* – but; *durdaivam* – misfortune; *idrsam* – such; *iha* – for them; *ajani* – innate; *na* – not; *anunaragah* – hankering and love.

*O my Lord, Your holy name
bestows auspiciousness upon all;
and You have unlimited names
by which You reveal Yourself.*

*In Your many holy names
you have kindly invested
all Your transcendental potencies;
and in chanting these names
there are no strict rules
concerning time or place.*

*Out of Your causeless mercy,
you have descended
in the form of divine sound,
but my great misfortune
is that I have no love
for Your holy names.*

Humbler Than a Blade of Grass

*Trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada karih*

trnat – ablade of grass; *api* – more than; *sunicena* – lower; *taroh* – tree; *api* – more than; *sahisnuna* – forbearing; *amanina* – humble; *manadena* – giving honor to others; *kirtaniya* – chanting; *sada* – always; *harih* – the holy name of Krsna.

*One who is humbler
than a blade of grass,
more forbearing than a tree,
who gives all honour
to others without desiring it
for himself,
is qualified
to always chant
the holy name of Krsna.*

Unalloyed Devotion

*na dhanam na janam na sundarim
kavitaṁ va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi*

na – not; *dhanam* – the wealth which comes from following one's prescribed duties; *na* – not; *janam* – popularity and followers, or physical comforts provided by wife, and children; *na* – not; *sundarim* – association of beautiful ladies;

kavitaṁ – liberation, like poetry, of very high value, but only in words; *va* – or; *jagad-isa* – O Lord of the Universe; *kamaye* – hankering; *mama* – my; *janmani* – birth; *janmani* – birth; *isvare* – the Supreme Lord; *bhavatad* – let there be; *bhaktih* – devotional service; *ahaituki* – unmotivated; *tvayi* – to You.

*Oh Lord, I don't want to enjoy
the wealth which comes
from following
my prescribed duties.*

*I have no attraction
for popularity or followers,
or for the comforts*

*of a physical relationship
with wife and children.*

*I do not desire
the company of beautiful ladies,
nor do I aspire for liberation.*

*Oh Lord of the Universe!
I only pray for unmotivated
service to You,
birth after birth.*

King of the Land of Love

*ayi nandana-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja
sthita-dhuli-sadrisam vicintaya*

ayi – oh, My Lord; *nanda-tanuja* – the son of Nanda maharaj, Krsna, King of the land of love; *kikaram* – servant; *patitam* – fallen; *me* – I; *visame* – terrible; *bhavambudhau* – in the ocean of birth and death; *krpa* – mercy; *tava* – Your; *pada-pankaja* – lotus feet; *sthita* – at; *dhuli-sadrsam* – as a particle of dust; *vicintaya* – please consider.

*Oh son of Nanda Maharaj,
I am Your eternal servant
yet because of my misfortune
I have fallen
into this terrible ocean
of birth and death.*

*Under these
adverse circumstances
I invoke Your grace:*

*please consider me
a particle of dust
at Your lotus feet.*

Higher Hankerings

*nayanam galad-asru-dharaya
vadanam gadgaya-ruddhaya gira
pulakair nicitam vapuh kada
tava name-grahane bhavisyati*

nayanam – the eyes; *galat-asru-dharaya* – incessantly shedding tears; *vadanam* – voice; *gadgada* – trembling; *rudhaya* – suffocated; *gira* – words; *pulakaih* – standing of the hair due to devotional ecstasy; *nicitam* – covered; *vapuh* – the body; *kada* – when; *tava* – Your; *nama* – holy name; *grahane* – chanting; *bhavisyate* – will there be.

*O Lord,
when will
incessant waves
of tears
flow from my eyes?
When will my trembling voice
be suffocated
in ecstasy,
and the hairs
of my body
stand on end
while chanting
Your holy name?*

Forever Without You

*Yugayitam nimesena
Caksusa pravrsayitam
Sunyayitam jagat sarvam
Govinda-virahena me*

Yugayitam – like forever; *nimesana* – a moment; *caksusa* – from the eyes; *pravrsayitam* – torrents of tears; *sunyayitam* – empty; *jagat* – the world; *sarvam* – the whole; *govinda-virahena* – separation from Govinda, Lord Krsna; *me* – me.

*O Govinda!
Without You
the whole world
appears
empty...*

*Tears
are flooding
my eyes
like torrents
of rain,
and a moment
seems
like forever.*

My Eternal Lord

*aslisya va pada-ratam pinastu mam
adarsanam marma-hatam karotu va
yatha tatha va vidadhatu lampato
mat-prana-nathas tu sa eva naparah*

aslisya – embracing with great *affection*; *va* – or; *pada-ratam* – who has fallen at the lotus feet; *pinastu* – let Him trample; *mam* – me;

adarsanat – by being absent of indifferent; *marma-hatam* – brokenhearted; *karotu* – let Him make; *va* – or; *yatha* – whatever; *tatha* – so; *va* – or; *vidadhatu* – let Him do; *lampatah* – seducer of many women; *mat-prana-nathah* – the Lord of my life; *tu* – but; *sah* – He; *eva* – only; *naparah* – not anyone else.

*Krsna may embrace me
in love
or trample me
under His feet.*

*He may even
break my heart
by being indifferent
to me.*

*Let that seducer do
whatever he likes –
He will always be t
he only Lord
of my life.*

Chapter Five

Ocean of Nectar

*What strength does
the name of Krsna hold?
Like a desert scorched
by the rays of the sun,*

*my heart always burns in the fire
of desire for worldly enjoyment;
but the holy name,
entering through me ears,
floods my heart with unparalleled
nectarine bliss.*

*He speaks from within the heart,
moves on the tip of the tongue
and dance on it.*

*My voice becomes choked,
my body shivers,
my feet cannot remain firm.
My eyes are full of tears,
there is sweat all over my body,
my skin is thrilled with joy,
my whole body becomes colourless,
my mind faints
and there is universal destruction:
my person is shattered
by a variety of emotions.*

*Making so much oppression,
the divine name of Krsna
showers nectarine ambrosia
in the heart
and throws me
in the ocean of divine bliss;
allows me not
to understand anything,
makes me mad
and steals my heart and wealth.
Such is the conduct of the One
in whom I have taken shelter!*

I simply cannot describe all this.

*The holy name does everything
at His sweet will.*

*Whatsoever makes Him happy
is the sources of my happiness.*

*The name is
the bud of divine love,
the source of extraordinary
divine bliss.*

*He exercises such strength
that being His own form and qualities,
steals my heart
and takes it to Krsna.*

*Being fully developed,
destroys my existing mundane body,
gives me my own
transcendental divine form,
takes me to Braja,
shows me His own love dalliance
and keeps me near Krsna.*

*The holy name of Krsna
is the philosopher's stone,
the storehouse
of eternal spiritual ecstasy,
ever free,
full of the pure elixir
of divine bliss.*

Srila Bhaktivinoda Thakur

Commentary

In this poem of his book *Saranagati*, Srila Bhaktivinda Thakura has explained the *Namastakam*, eight prayers in glorification of the holy

name, written by Rupa Goswami. The whole thing is described there very beautifully. He writes, “My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me, because by nature they are death-producing; and not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition.”

“But somehow, by the grace of *sadhu* and *guru*, the holy name of Krsna, with its infinite prospect, has entered through my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.”

“New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound. No. What came from the heart, forcibly appeared upon my tongue, and began to dance.”

That is the holy name proper. It descends from above. It cannot be produced by the material form of the tongue. Its source is above.” And through an agent of the absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the holy name of Krsna forcibly appears upon the tongue and begins to dance. With great force it comes to the end of the tongue and that sweet sound begins its dancing.”

The real effects of the divine name have been described here. If it is a living and real name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one’s hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon. The whole body and mind will appear as if it is being attached: shivering and influenced in different ways. Apparently, it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of stage, sweet juice.

Sometimes he thinks, “I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside. Myself. I can’t understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past

experience, my seriousness, my gravity? Where are thy? What am I? I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before."

"And at least I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept him as my guardian, and now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?"

"I can't resist anymore. I am fully captured. Let my fate go anywhere. I can't come out. I am captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He is an autocrat. Whatever He likes to do, he will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless."

"Sometimes I find that the sweetness of the name is condensed like a blossoming flower and very wonderfully streams of sweet current are flowing from it. The holy name contains so many sweet variegated forms of current within Him and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure and disappears."

"So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot of that altar. He shows Himself in his full-fledged form, in Vrindavana, in His Braja lila, with Radharani, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says, 'You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find there that the environment is very favourable and sweet. You are to live here.'

"I see that there He is dealing in different ways with His associates in different *rasas*, and I find that I have another body that has emerged from my previous one, and that has a permanent place here in His service. Such a new life I find here, and then I find ultimately that all

consideration of my past life and experience has vanished. And it is true; my real life is there. This is proper, and that was a sham, that life has vanished. Then I find that chanting the holy name has given me new encouragement, a new prospect, and new hope”

Whatever we want, whatever is our internal demand, it is supplied by the holy name. If we take the holy name, all our internal hankерings will be fulfilled. It is eternal, it is the purest of the pure, and it is full of ecstasy.

The Author

The author, known to his disciples as Srila Guru Maharaj, appeared in this world at Hapaniya, in the motherland of Sri Chaitanya Mahaprabhu.

From early childhood Srila Guru Maharaj was constantly immersed in the devotional conclusions of the Srimad Bhagavatam, the most revered Vedic scripture. His inborn hankering for the highest degree of dedication, naturally drew him to his eternal spiritual master, Srila Bhaktisiddhanta Saraswati Prabhupada, who gave him initiation and also conferred upon him *sannyasa*, the renounced order of life, during the last part of September 1930.

Ornamented with over 60 years of pure service at the feet of his own spiritual master, Srila Guru Maharaja is today the loving instructing guru of the followers of Sri Chaitanya Mahaprabhu. In his many Sanskrit poetic compositions, brimming with the highest devotional realizations, all sincere souls can clearly perceive his position as the living protector and distributor of Sri Rupa Goswami's wealth.

A prolific devotional author, Srila Guru Maharaj's works include Ambrosia in the Lives of Surrendered Souls, *Kirtan Manjusa*, *Prema Dhama Deva Stotram*, Search for Sri Krsna-Reality the Beautiful, Sri Guru and His Grace and Bhagavad Gita - The Hidden Treasure of the Sweet Absolute.

Srila Guru Maharaj's eternal godbrother and friend, A.C. Bhaktivedanta Swami Prabhupada, previously inundated the Western World with the first instalment of Krsna Consciousness – the chanting of the Hare Krsna *maha-mantra* and devotional service to Sri Krsna. Srila Guru Maharaja has now brought that tide of golden nectar to its

highest level, by establishing in five continents the fully-fledged conception of the followers of Sri Rupa;

*mahaprabhu sri chaitanya
radha-krsna nahe anya
rupanuga janera jivana*

“Sri Chaitanya Mahaprabhu is no other than Radha and Krsna combined. This is the life and soul of the Rupanuga *sampradaya*.”